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Rand, who organized the *Protestant Micmac Missionary Society* at Halifax, Nova Scotia, November 12, 1849: "It is a marvel of literary skill and perseverance, but so far as its *use* is concerned, to say nothing of its theological errors, it is one of the grossest literary blunders that was ever perpetrated." We can readily understand the reverend gentleman's splenetic denunciation when it is stated that he labored for many weary years among the Micmacs and the sole evidence of his ministry was the conversion of one Benjamin Christmas, the only Protestant Micmac known. Benjamin was duly ostracised by the tribe.

The present volume is a faithful reprint of the Vienna edition of 1866, except that French and English headings have been substituted for the German in the original. It is edited by the Reverend Father Pacifique, O. M. Cap., of Restigouche. It was the reviewer's privilege to see this volume in proof and to watch its progress through the printery of *L'Action Catholique*, in Quebec some weeks ago and to wonder at the great care bestowed by the veteran foreman, M. Lépine. The book is typographically perfect; the only blemish being a slight misprint in the English preface. The preface, or rather the interesting historical introduction, is the work of Father Lenhart, O.M.Cap., of Pittsburgh, and it sketches briefly but comprehensively the genesis and the development of hieroglyphics among the Micmacs.

To the uninitiated these hieroglyphics seem as undecipherable as did those found by Champollion on the Egyptian obelisks to the savants of a former generation, but to the Micmacs they are as familiar as is our alphabet. Elsewhere we reproduce the *Sanctus* and the *Agnus Dei* with the French translation. Though the cost of production was large, this interesting volume sells at the low price of \$2 for the paper edition and \$3 for cloth-bound. There are a few *de luxe* volumes, splendidly bound, which may be had for \$5.

P. W. B.

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**American Catholics in the War.** By Michael Williams. New York: The Macmillan Co. Pp. x+467.

There are always those in our country who, in order to cover up their own lack of patriotism, are ready to start an accusation against the loyalty of American Catholics. In the past,

unfortunately, too little has been said by Catholics in their own defense, consequently these charges have gained credence with many who might otherwise have easily been persuaded of their falsity. The Great War proved no exception to the usual run of things, for despite the fact that 30 per cent of our army and 50 per cent of our navy in that conflict were Catholics, one may still hear, in some quarters, the statement made that Catholics cannot be loyal Americans.

Mr. Williams has therefore rendered no small service to both Church and State in compiling this answer to the question he himself asks: "What could and what did the Catholic Church of the United States, clergy and people, do to help the government with the war?" (p. 6). This is not a complete history, such could not be written at this time, but "must be left to the historians of the future" (p. 443); it is merely "the short story of how our American Catholics fought and worked for God and for country during the Great War, and in the days of reconstruction, under the direction of the National Catholic War Council" (p. 8). Nothing better than the author's own summary could outline the scope of the work. He says: "First, in our early chapters we traced, very briefly, the history of the Catholic Church in the United States from Columbus—a lay apostle of the Faith—and his missionaries, down through the Spanish and French, and, later, the English settlers and missionaries to the time of the Revolution. From these sources, from the Spanish in California, the Southwest, and Florida; from the French in Canada, the Mississippi Valley, the Valley of the Hudson, and Louisiana; and from the English Catholics in Maryland, have been drawn many of the most vital influences and factors of our American civilization, and, in particular, of our fundamental American idea; the idea which is the very soul of our epochal experiment; the idea of democratic government based upon human equality and religious liberty. We have observed the course taken by the Catholics in the Revolution; remarking how substantially and practically American Catholics and Catholic nations: the Irish, the French, the Poles, the Spaniards, assisted in winning the fight for freedom. We have had occasion to remark as particularly noticeable how consonant and native to the spirit of the Republic has been the spirit of the Catholic Church in the United States. We have seen—and this has been a main consideration of this book—how Catholic loyalty has been tested

by many great tests, in the several wars that have been waged by the United States since the Revolution: the war against Great Britain in 1812, the Mexican War, the Civil War, and, finally, the Great War. Upon this last test, of course, our attention has been chiefly focused; and, in particular, we have studied the organization of our Catholic forces, under the direction and by the authority of the National Catholic War Council" (pp. 442-443).

We are sometimes prone to complain that Catholic activity does not receive its due recognition, but that is more often than not our own fault. In telling the story of how publicity for the War Council's program was put through, Mr. Williams tells us it "was due mainly to good press-agent work" (p. 315), and he goes on to observe that "very often we do not get the notice we ought to get simply because we do not go about it in the right way" (*ibid.*), a lesson we may well learn and take to heart.

There are many places where his narrative and the material he has collated cause one to thrill with pride at the heroism of our clergy, the single-hearted devotion of our nuns, the simple piety of many of our laity. We feel, with Mr. Frank P. Walsh, whom Mr. Williams quotes, that "with a new enthusiasm we can go among our associates and say proudly, 'I am a Catholic.'" And it is the perusal of this proud record that gives us courage to face the "Greater Task" (as the concluding chapter is named) of the reconstruction period.

The trained historical scholar may find an occasional statement to which he will take exception, and the purist may find fault with the somewhat journalistic style, but this book has not only the defects but the excellencies of journalism. By this we mean that it presents, in readily available form and in language easily understood by the rank and file, a sufficient array of facts to arm them against hostile criticism and to convey a definite impression of the really solid character of American Catholic achievement. Read by the average layman, it will prove stimulating and thought-provoking. It should also make him realize how much the Church in this country is looking to him, and the important place he has to fill. The lack of an index will be felt by those who want to make quick reference to the large amount of excellent matter the book contains, but which is now buried in the midst of its pages.

It gives us an insight into a noble record for the past, and

courage for the carrying out of the great plans which the Hierarchy have made. Of these plans, he says: "Their future rests with the Catholic people of the country. According to our Faith, so will it be done with these, our Works. Our leaders have spoken; it is for their people to heed and do" (p. 466).

FLOYD KEELER, M.A., S.T.B.

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**His Reverence—His Day's Work.** By Rev. Cornelius J. Holland, S.T.L., with an introduction by Agnes Repplier. New York: Blaze Benziger & Co. Pp. 213.

How few of the laity really understand the priest! And how little there is in print which will help them to get his point of view! This book does just that, and so would be welcome had it no other merits. But since it is most attractively written, is easy to read (the present reviewer devoured it in a single evening) it ought to take a place unique in our literature.

The author has cast it into the form of letters written by a priest to a devout lay-woman of his acquaintance, and has divided his subjects to cover thirty of them. They deal with almost every conceivable phase of the life of a secular priest and of his contact with his people. In her introduction Miss Repplier exhibits that trenchant analysis of the book which has made her the queen of Catholic essayists, and her statement that it "tells why priests do not like public meetings and social gaieties, why they do like the companionship of other priests, why they are ill at ease at a theatre, and happy at a ball game, why they buy books, and passionately covet foreign travel . . . the need of raising money, and the weariness engendered in the souls of the congregation by the perennial nature of this need, the complicated relationship between a priest and the lay organizations of his parish" gives a good summary of many of its features.

The author has hit the happy medium between being too didactic and too familiar. He manages to inject a good deal of Canon Law and no little doctrine, but the reader is not being "preached at" and when it is explained the average layman will wonder why he didn't know the matter in hand all along. The priest portrayed is just the ordinary pastor, of whom there are thousands. He is not the impossible creature which is presented to us in so much fiction, but is that consecrated man, with his faults and foibles, delightfully human, upon whom we all de-